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Ottoman Turkish Expeditions and the Anti-Colonialist Movement Aceh Darussalam Sultanate (1530-1568)

Ekspedisi Turki Utsmani dan Gerakan Anti-Kolonialisme Kesultanan Aceh Darussalam (1530-1568)

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Abstract

Islamization is an important part of the long The emergence of the fleet which then continued to the domination of the Portuguese on the one hand had disrupted the expansion of the Ottoman Turks who had controlled Egypt and the Arabian Peninsula. On the other hand, it was also the main factor that encouraged the emergence and development of the Aceh Darussalam Sultanate as a resistance movement or anti-colonialism against the Portuguese. This article will examine how the emergence of the Portuguese in the Indian waters and the Malacca Strait has become the main driver for the emergence of the anti-colonialism movement initiated by the Sultanate of Aceh. As well as the author continues by concluding that it was the anti-colonialism movement that became the main factor in establishing the relationship between the Aceh Darussalam Sultanate and the Ottoman Turks. However, this was because the Ottoman Turks also had the same interests as Aceh, namely against Portuguese domination in the Indian Ocean. To ensure their trade flocks and Hajj route safe. The conclusion obtained is that the domination of the Portuguese in the Indian Ocean and the Straits of Malacca has indirectly become the main factor in the realization of military and even economic cooperation relations between the two Islamic empires. This paper is a research of literature and historiography using a narrative descriptive method, presenting history in combination with chronology and correlations between each event.

Keywords: *Aceh Darussalam, The Ottoman Turks, Anti-Colonialism Movement, Indian Ocean, Portuguese.*

Abstrak

Kemunculan armada yang kemudian berlanjut kepada dominasi Portugis tersebut di satu sisi telah mengganggu perluasan Turki Utsmani yang saat itu telah menguasai Mesir dan Semenanjung Arap. Disisi lain, juga menjadi faktor utama yang mendorong muncul dan berkembangnya Kesultanan Aceh Darussalam sebagai gerakan resistensi atau anti-kolonialisme melawan Portugis. Artikel ini akan mengkaji bagaimana kemunculan Portugis di perairan Hindia dan Selat Malaka telah menjadi pendorong utama munculnya Gerakan anti-kolonialisme yang diinisiasi oleh Kesultanan Aceh. Serta pada penelitiannya penulis menyimpulkan bahwa kemunculan gerakan anti-kolonialisme Portugis inilah yang kemudian menjadi faktor utama terjalinnya hubungan antara Kesultanan Aceh Darussalam dan Turki Utsmani. Hal ini disebabkan Turki Utsmani juga memiliki kepentingan yang sama dengan Aceh, yakni melawan dominasi Portugis di Samudera Hindia. Tentunya untuk memastikan kawan perdagangan mereka dan rute haji aman. Kesimpulan yang didapat adalah bahwa dominasi Portugis di Samudera Hindia dan Selat Malaka secara tak langsung telah menjadi faktor utama terwujudnya hubungan kerjasama militer bahkan ekonomi antara dua kerajaan Islam tersebut. Tulisan ini adalah penelitian kepustakaan dan historiografi dengan menggunakan metode deskriptif naratif, memaparkan sejarah tetap berpadu dengan kronologi dan korelasi antar setiap peristiwa.

Kata Kunci: *Aceh Darussalam, Turki Utsmani, Gerakan Anti-Kolonialisme, Samudera Hindia, Portugis.*

INTRODUCTION

Nurcholis Madjid in the book "Our Indonesia" reveals that the history of the starting point for colonialism was after the completion of the reconquista process in Spain ending with the collapse of the Umayyad Dynasty in Andalusia in 1492 (Madjid, N. 2003). The Reconquista ended with the expulsion of Muslim and Jewish nations from Iberian lands. Literally meaning "reconquest", the reconquista was the mission of the Spanish Christian Kingdom to reclaim the land of Iberia from the hands of the Umayyad dynasty which had ruled for more than 700 years. The Muslim, Christian, Jewish and other European peoples who had lived in harmony together under the rule of the Umayyad Dynasty, were faced with massive expulsions which reached a peak in 1492 when not only Muslims, Jews were also expelled from the land of Iberia. As a result, the reconquista had a tremendous impact on religious communities as well as being the trigger for the start of the century of prosperity (which we later came to know as the century of colonialism) by Spain and Portugal.

Nurcholis Madjid's opinion above is certainly not the only perspective available. There are many other views regarding the history of the starting point of colonialism, one of which is put forward by many Turkish academics, that the conquest of Constantinople in 1453 was also an event that was no less important in triggering the start of colonialism (Güldal, M. 2009: 3). This is mentioned because, The Silk Road, which was originally the most important trade route throughout the Middle Ages, began to lose its prestige after the fall of Constantinople to the Muslim Ottoman Turks. This is because the conquest of Constantinople into the hands of the Ottoman Turks did not immediately launch the trade interests of Christian nations in the Mediterranean Sea, because after the conquest, Ottoman Turkish ships began to dominate various port cities in the Mediterranean Sea. Apart from that, other factors such as security disturbances along the Silk Road made traders during that period reluctant to use the Silk Road which had been active for centuries, but rather encouraged them to use sea routes in both the Indian and Atlantic Oceans to fulfill their trade logistics needs.

The brief introduction about colonialism above is our starting point for studying the emergence of colonialism in the archipelago, especially in the Malacca Strait at the beginning of the 16th century. In reality, colonialism has had a significant influence on countries in the world, including Indonesia. Colonialism in terminology is the practice or policy of control by one person or power over another person or territory, often by establishing colonies and generally with the aim of economic domination (Walter, R. 2018). The Western world sees Colonialism as The Age of Discovery or The Age of Exploration, where the aim was to discover new worlds and resources. Meanwhile, the eastern world sees it as an attempt at colonization and domination by force which has social and economic impacts. Not only that, colonialism in reality on the ground also had the aim of spreading certain religious teachings. This search period was initiated by the Spanish and Portuguese, where after the completion of the reconquista in 1492 mentioned above this mission was massively carried out, for example when Christopher Columbus led a Spanish ship which resulted in the 'discovery' of the American continent. Several years later, it was the Portuguese who began to control the waters of the Indian Ocean and the Strait of Malacca in 1511 by capturing the city of Malacca.

The arrival of the Portuguese in Malacca was the starting point for colonialism in the archipelago. At that time, the Sultanate of Aceh Darussalam was one of the Islamic kingdoms in the archipelago which realized that the presence of the Portuguese in Malacca could lead to the domination of the Portuguese in the archipelago. Even before the Portuguese occupied Malacca, in 1509 Aceh had experienced the Portuguese presence directly. The interaction of Acehnese traders with Arab and Gujarati Muslim traders in the Indian Ocean had begun to be disturbed due to the presence of Portuguese ships. The Portuguese carried out several trade interventions in the ports of Pasai and Pidie/Pedir. (Takeshi, I & Reid, A 2015: 1). This intervention by Portuguese ships is the

author's main focus in this article. Where this intervention would then have an impact on the attitude of the Sultanate of Aceh and Ottoman Türkiye in responding to it.

Takeshi added that since 1530 Aceh had begun to build an alliance with the Ottoman Empire, which at that time had recently spread its wings of power in the Indian Ocean by conquering Egypt and controlling Mecca, Medina and Yemen (Takeshi, I & Reid, A, 2015). In this case, the author concludes that it is very likely that the Ottoman Turks also had the same interests as the anti-colonialist movement in the archipelago, especially in the Malacca Strait and the Indian Ocean, resulting in the realization of the Aceh-Turkey alliance. The relationship between the Aceh Darussalam Sultanate and the Ottoman Turks, which began in 1530, would then reach its peak in the 1560s, when several Ottoman Turkish naval expeditions succeeded in reaching Indonesian waters for the first time. However, apart from the Ottoman Turks, another important partner of the Sultan of Aceh in the mission of the Portuguese anti-colonialism alliance was the Muslims of Gujarat, especially in sending spices from the archipelago to the Hijaz and even to the Mediterranean Sea. In fact, it is estimated that the mention of the name 'Serambi Mecca' for Aceh also began at this time because the shipment of spices coincided with the departure of Hajj pilgrim ships from the archipelago and Gujarat (2015).

In this article the author will describe the Ottoman Turkish expedition to Aceh which began in the first half of the 16th century. As well as, the anti-colonialist movement that emerged since the beginning of the Portuguese fleet's stay in the Malacca Strait. For the author, the anti-colonialism movement initiated by the Sultanate of Aceh Darussalam was a response to the policies and attitudes of the Portuguese fleet which had previously disturbed security stability in the Indian Ocean and the Strait of Malacca. Thus, the fleet of the Islamic Sultanate of Aceh Darussalam, which then felt disturbed by Portuguese activities, was forced to launch various self-defense efforts which the author calls the Anti-Colonialism Movement, including seeking support from the center of the caliphate at that time which was in Istanbul. Receiving a request from Aceh, the Istanbul government at that time gave a positive response. The author found many factors for this positive response, one of which was the interests of the Ottoman Turks which were in parallel with Aceh Darussalam's request as well as the motive to maintain economic stability in Indian waters. This support from the Ottoman Turks not only became Aceh's strength against the Portuguese, but also encouraged closer ties and relations between the Sultanate of Aceh Darussalam and the Ottoman Turks in the mid-16th century and later. This relationship manifested itself in military cooperation against the Portuguese and Dutch fleets in the following periods. The influence of this collaboration is not only limited to the Sultanate of Aceh, but also has a significant impact on several other Islamic Kingdoms in the archipelago.

METODE DAN PEMBATASAN PENELITIAN

In this research the author used library and historiography research methods. The steps consist of collecting library sources, collecting data in the form of written information, opinions, responses, concepts and narratives which function to reveal the flow of history. The method for writing this research uses a descriptive narrative method, by describing history while still combining historiography and historical chronology. As well as continuing to compile historical correlations between each event. This research aims to specifically examine the anti-colonialist movement in the Sultanate of Aceh Darussalam during the early days of colonialism in the archipelago, namely in the period 1530-1560 AD.

RESULTS AND DISCUSSION

The Arrival of the Portuguese and the Emergence of Aceh Darussalam

In essence, the appearance of Portuguese ships in the Indian Ocean, apart from being a mission to find new economic resources, also had a mission to spread religion. This has been proven since 1509, Portuguese ships have carried out many trade interventions in various ports in Aceh, including Pasai and Pedir (Takeshi, I & Reid, A 2015: 1). Not only that, relations and trade activities between Acehnese traders and other Muslim traders from Gujarat, Hadramaut, Arabia and Turkey in several port cities on the Indian Ocean coast were also disrupted. The existence of the Portuguese resulted in two major problems faced by the Islamic Kingdoms in the archipelago including Aceh and Malacca; firstly, there is the problem of disruption to trade activities in various port cities in the Indian Ocean, secondly, there is disruption to the ships of Muslim pilgrims departing from various regions of the archipelago to go to the Holy Land to perform the Hajj.

This domination and harassment of the Portuguese fleet continued and continued to increase until it reached its peak in 1511 with the Fall of Malacca to the Portuguese. The fall of Malacca had an impact on hampering the trading activities of Muslim traders in the city so that the axis of Muslim traders' trading activities which was previously centered in Malacca and the Malay Peninsula now moved to the island of Sumatra, precisely in Aceh (Sufi, R. 1995: 10). The political conditions in Aceh itself at that time were not very stable, this was because the fall of Malacca occurred at the same time as the formation of the Sultanate of Aceh. The Sultanate of Aceh Darussalam was first founded in 1514 by Sultan Ali Mughayat Syah (Djajaningrat, 1911: 213). Shortly after the fall of Malacca to the Portuguese it was conquered by commander Alfonso de Albuquerque on 24 July 1511 (1894: 33).

The fall of Malacca is a clear example where after this incident Muslim traders in Malacca could no longer carry out their usual activities and were forced to move to ports in Aceh to continue their trading activities. According to Ahmad Daudy, the main intention of the Portuguese army to seize Malacca and various other cities and ports in the Indian Ocean was to "destroy Muslim trade in this region and in order to paralyze the power of Islamic countries in the Middle East as a continuation of the Crusades" (Daudy, A. 1983). The same thing happened when the Portuguese conquered the cities of Ranir and Surat in Gujarat. After the conquest of these two cities, Ranir, which was originally a city of active Muslim traders, increasingly lost its prestige and was replaced by Surat.

The fall of Malacca and the subsequent formation of the Sultanate of Aceh resulted in geopolitical displacement in the Malacca Strait. The newly formed Aceh Darussalam quickly became the center and there was an increase in trade activities accompanied by an increase in educational, political, cultural, religious and other activities. This certainly encouraged the emergence of a new Muslim political entity which would later be known as the Sultanate of Aceh Darussalam.

Regarding the date of the formation of this kingdom itself, in the book *Bustanussalatin* written by Sheikh Nuruddin Ar-Raniry, it is stated that the sultans of Aceh started from Sultan Ali Mughayat Syah. Therefore, some experts argue that the Aceh kingdom began when the king ruled around 1514 (Sudirman, 2016: 5). Although there are also those who say it was in 1516, in general it can be concluded that the Kingdom of Aceh Darussalam was founded in the early 16th century. The Aceh Sultanate was founded from the unification of several fragmented Islamic kingdoms such as Lamuri and Daya, Pedir and others. Before the Aceh sultanate was founded, there were two small kingdoms; Lamuri and the Kingdom of Aceh. They are each other's rivals. Lamuri is located in Mahkota 'Alam and the Kingdom of Aceh in Darul Kamal, only separated by a river.

This unification formed a new Islamic power in the archipelago which would lead for the next four centuries from the 16th century to the 19th century. After its formation, within a short time the borders of the Sultanate extended to Minangkabau land and even to the Malay peninsula in today's Malaysia. Its strategic position at the entrance to the Strait of Malacca made the Sultanate

of Aceh, whose capital was Bandar Aceh, a transit point for western and eastern traders, a very important location in the context of Portuguese trade interests. The name Bandar Aceh itself comes from the words 'Bandar' and 'Aceh' which means the port of Aceh and is a port that is popular among the people in the area. Therefore, not only was it a strategic market, Bandar Aceh became a center for Islamic studies at that time, many scholars and students came to the city to teach and learn about Islam before spreading to other areas in the archipelago to spread the teachings of the Islamic religion.

Anti-Colonialism Movement and Ottoman Türkiye Support Factors

The territory of the Aceh Sultanate is getting wider day by day with the conquest of small kingdoms around it. Daya, Pedir, Pasai and Aru, which at that time had begun to be influenced by Portuguese ships, were again controlled by Sultan Ali Mughayat Syah in a relatively short time in the first decade of the sultanate's founding (Daudy, A. 1983: 17). Sultan Ali Mughayat Syah's policy of attacking port cities was a response and determination of the attitude towards the disturbances that the Portuguese had launched so far. Meanwhile, the attacks and expansion policies launched by the Aceh Sultanate on the coast of Sumatra posed a threat to the Portuguese presence in Malacca. Over time, the Portuguese began to have difficulty facing the anti-colonialism movement by Islamic forces initiated by Aceh, so this became a special concern for the Portuguese and prompted them to launch several attacks on the Hajj pilgrims.

About a decade before the Aceh - Ottoman alliance was established in 1530, to be precise in 1519 the Portuguese threat, which was initially only present in the waters, began to be felt on the coast of Aceh. Gaspar de Costa led the Portuguese fleet to land in Kuala Aceh that year, only for the Sultan of Aceh Ali Mughayat Syah to swiftly respond to this attempt and succeeded in repelling some of the Portuguese troops (Hadi, A: 2006). Commander de Costa was captured, but was released again after being ransomed by a Portuguese Admiral in Malacca. According to Portuguese sources, in those years Aceh was exporting pepper commodities to India to the western coast of the Red Sea, in fact this pepper trade became one of the biggest incomes for Aceh. So it does not rule out the possibility of triggering the Portuguese to continue trying to take over various ports in Aceh to control pepper sources.

On the next occasion, in 1521 the Portuguese again prepared a large fleet to attack Aceh, but Sultan Ali Mughayat Syah responded to the Portuguese attack in May 1521 by defeating the Portuguese fleet led by Jorge de Brito. This battle later became the first battle in the anti-colonial struggle against the Portuguese which would last for 120 years until the Portuguese conquered Malacca (Lombard, D. 1991: 49). It is stated in other sources that Commander Jorge de Brito was also killed in the battle (M. Dien Madjid, 2004: 36-37). At this point, it is clear how Portuguese ambition was not only to conquer Malacca but also to control the coast of Sumatra.

Meanwhile, the Ottoman Turks had the same interest in maintaining stability in the Indian Ocean from Portuguese domination. This was because since the Ottoman Turks conquered the Mamluk Dynasty in 1517, the Mamluk Dynasty which held the leadership of the caliphate at that time had to surrender to the Turkish army led by Selim I. As a result, the capital of the caliphate, which was originally in Cairo, was moved to Istanbul. Despite this, Cairo remains an important trading city, especially for ships from the Indian Ocean. Portuguese domination and the activities of their ships in the Indian Ocean and the Malacca Strait, thus not only disturbed the Sultanate of Aceh but also disrupted the interests of the Ottoman Turks and their trade routes which at that time had reached Cairo and the Indian Ocean.

The threat that the Portuguese posed was not only an economic threat, but also a threat to the Hajj pilgrimage. Throughout the 16th century, many sources tell of harassment of Hajj pilgrims from the

archipelago by Portuguese ships. One of them was conveyed by the Sultan of Aceh Alauddin Al-Kahar. In a letter from 1566, Al-Kahar, in the contents of a letter sent to Sultan Sulaiman Al-Qanuni, stated that many Portuguese ships were spreading terror along the Hajj route in the Indian Ocean; They took the Hajj pilgrims hostage and then sold them as slaves (Baiquni, 2012: 58). As the center of the caliphate, Ottoman Turkey had the responsibility to ensure the safety of the pilgrimage route for all Muslims in the world, including those from Gujarat and the Indonesian archipelago. The presence of the Portuguese fleet and ships in the Indian Ocean posed a real threat to other ships wishing to carry Hajj pilgrims from the Indonesian archipelago in particular. Therefore, these factors then encouraged the Istanbul government to respond positively to the request from the Sultan of Aceh to jointly conquer Portuguese domination and even attempt to expel them from Malacca and the Indian Ocean.

History records that in 1538 the Ottoman Turks for the first time carried out an expedition against Portuguese troops at the fort of Diu, Gujarat, India. During this battle, the Ottoman Turkish fleet was led directly by Admiral Hadim Sulaiman Pasha who departed from Egypt. However, while the attack was underway, it was canceled due to Hoca Sefer, a Gujarat Commander's distrust of the Ottoman Turkish troops (Nizami, KA. 1994: 375). Even though this expedition ended with the disbandment of the Ottoman Turkish fleet which failed to fight the Portuguese, the Diu Expedition emphasized the interests of the Ottoman Turks in the Indian Ocean which had been mentioned previously. Sources stated that after the Diu attack was canceled, part of Admiral Hadim Sulaiman Pasha's troops returned to Yemen, while the rest continued their journey to the Sultanate of Aceh (Göksoy, İ. H. 2011: 67). Some of the Ottoman Turkish troops who arrived in Aceh after the Diu expedition are believed to be among the earliest troops to arrive in the archipelago. Considering that apart from trade contacts, contact between the Ottoman Turks and the Islamic kingdoms in the archipelago, especially military contacts, had never been established before.

Ottoman Turkish Expedition to Aceh Darussalam

Tome Pires when visiting Pasai in 1511 mentioned the presence of many foreign traders in the port of Pasai who came from India and West Asia, some of whom were labeled 'Rumi' or 'Turkish'. The traders who came from Cairo, Aden and Hormuz first stopped at the port of Gujarat in India, then sailed to Sumatra and Malacca (Di Meglio, 1970: 120-2). However, Pires' statement was not the earliest. The presence of the Turks in the archipelago was also recorded by the famous traveler from North Africa, Ibnu Battuta (d. 1369), who visited the Samudra Pasai sultanate, in the article Ottoman-Aceh relations as documented in Turkish source states that "Relations with Southeast Asia began in the 12th century [...] Turkey's participation in trade with the archipelago occurred in the last period of the Abbasids in Baghdad" (Göksoy, İ. H. 2011).

The presence of Turkish traders in Aceh in the 12th century is proof of trade relations that have existed since the beginning. However, in the 16th century this relationship was re-established in a military context. Aceh and Ottoman Turkey had attempted to establish the most extensive commercial, diplomatic and military relations in the 16th, 17th and 19th centuries. Göksoy states that the official Acehnese ambassador first arrived in Istanbul in 1547, although there are few written documents to support this claim. Most of the Ottoman Turkish sources indicating this relationship can be found in the Mühimme records issued by the Divan-ı Hümayun (Ottoman Imperial Council) documenting the arrival of Acehnese envoys in 1562, 1566, 1851 and 1873 (Göksoy, 2011). Apart from this, of course there are also other sources such as Bustanussalatin, Hikayat Aceh and various sources from the West.

The Ottoman expedition to Aceh was motivated by the interests of both parties to maintain the stability of waters in the Indian Ocean. Not only Aceh, the Ottoman Turks were also recorded as having established relations with the Muslim Sultanate of Gujarat. In particular, when the ruler of Gujarat, Bahadur Syah asked for Ottoman help against the Portuguese, the caliph responded by

organizing the Diu expedition in 1538 which was mentioned above. The participatory attitude shown by the Caliph towards the request of the ruler of Gujarat, Bahadur Syah to fight against the Portuguese raised hopes for the Sultan of Aceh, Alauddin Riayat Syah Al-Kahar.

At the end of the third decade of the 16th century, when Aceh was still in the process of conquering several port cities in Sumatra which were dominated by the Portuguese, Al-Kahar decided to ask for help from the Ottoman Turks. He sent four ships full of black pepper to Istanbul in the late 1530s, his first attempt to form an alliance with the Ottoman Turks. In response, the Turkish Sultan sent 300 Turks to help Aceh. Thanks to the help of Turkish soldiers, the war between Aceh and Batak was won by the Sultanate of Aceh. Yet at the same time the Batak Kingdom also sent an envoy to Malacca in June 1539 to seek help from the Portuguese (Terzi, MA, Ergün, A., Alacagöz, MA 2017: 46).

This effort can be called the first anti-colonialist movement in the Sultanate of Aceh which was supported by Turkish troops. The conquest carried out by the Sultan of Aceh in several port cities in Sumatra was not without reason. Cities such as Pedir, Pasai, Daya, Aru and Batak before being conquered by the Sultan of Aceh were cities under the control of the Portuguese army. The Portuguese controlled several port cities in Sumatra while they were centered in Malacca. The presence of Portuguese ships in several Sumatran ports has disrupted Aceh's trade activities.

The document states, apart from the Aceh Sultanate, there were also several Malay Sultanates such as Jambi in Sumatra, Johor and Kedah on the Malay Peninsula, the Riau Islands and the Philippine Islands which would also follow Aceh in establishing relations with the Ottoman Turks in the following period (Peacock, A. & Gallop, AT, 2015: 1). However, in this case the Aceh Darussalam Sultanate, which since the beginning of the 16th century had experienced harassment and intervention from the Portuguese fleet, had a greater interest in protecting itself and its territory from Portuguese interference, thus encouraging Aceh to ask for military assistance earlier from the Ottoman Turks as the center of the caliphate at that time. In Turkish sources themselves, records about Aceh are classified under documents relating to India. The name Aceh in the 16th century in Turkish archives is referred to as Ashi, Achi or Achin.

The second contact of the Ottoman Turks to Aceh occurred in 1547. Göksoy stated that the official Acehnese delegation arrived for the first time in Istanbul that year (Göksoy, 2011), as well as the German historian Hammer reported that the Sultan of Aceh Al-Kahar sent a representative to Istanbul in 1547 to requesting military assistance against the Portuguese (Dingeç, E. 2010). The year 1547 is widely known as the first year that bilateral relations between Aceh and Turkey were established. This was also emphasized by Ermy Rozali that a review of Turkish sources shows that envoys from Aceh arrived in Istanbul for the first time in 1547 (Rozali, E., 2010). This period in 1547 was the period of the first attack launched by the Aceh Sultanate in Malacca. It seems that Al-Kahar first sent a delegation to Istanbul before the attack, but unfortunately luck was not on Aceh's side, the Portuguese managed to defeat Al-Kahar's fleet in the first battle in Malacca (Lombard, D., 1986: 252)

In 1562 the Sultan of Aceh made contact for the third time and sent a large delegation. The delegation sent was in the form of a committee of 500 soldiers consisting of Turks, Arabs, Ethiopians and Acehnese. The committee was attacked on the southern coast of the Arabian peninsula, in March or April 1561, but they managed to reach Istanbul in 1562 (Baiquni, 2012: 42). The committee's mission was quite large, namely asking for assistance with weapons supplies of 40 cannons and 10 land warfare weapons, weapons experts and also Ottoman Turkish cannon experts. However, due to the very long distance traveled and the large number of requests for weapons and cannons, Sultan Sulaiman could not immediately fulfill the request, but wanted to first guarantee the safety of the delegation when they returned to Aceh. So, the Sultan also sent a delegation to

accompany the committee back to Aceh. As well as delivering ammunition to Aceh in a safe manner (2012). It was on this occasion that the Ottoman Empire sent Lütü Bey along with a group of military experts and 14 cannons to help Aceh Darussalam, as well as to research further about the Aceh Sultanate, and compile a report about Aceh and its surroundings and what was there.

The intensity of contact and bilateral relations between the Sultanate of Aceh Darussalam and Ottoman Turkey was considered very close for a location where the distance between the two was relatively large. This is of course in order to maintain trade stability in Indian waters as mentioned above. To get an idea of trade at that time, it was recorded in 1564 that a report recorded by a Bey in Cairo on August 27 1564 stated that there was a total of 1,800 quintals (180 tons) of black pepper and 3,000 quintals (300 tons) of other spices originating from from the coast of Aceh, Batticaloa and Malabar were brought by 23 ships and unloaded at the port of Jeddah. This relatively large trading capacity was actually in the interests of the Ottoman Turks. So it would be very relevant for the Ottoman Turks to help Aceh Darussalam in taking part in efforts to neutralize Indian waters from any threats (Rizaulhak Şah, 1967: 392).

A year later, the Portuguese fleet's attacks on Muslim ships in the Indian Ocean became increasingly vicious and unstoppable. In a letter sent to Caliph Sultan Sulaiman in Istanbul in 1566, the Sultan of Aceh Alauddin al-Kahar explained how the Portuguese stopped the Hajj pilgrimage route, then arrested people on the Hajj and sold them as slaves. The letter also tells how the Portuguese attempted to control sea routes and important areas, as well as kill the crew of the ship. And at the end of the letter, Al-Kahar also humbly requested that the Ottoman Sultan consider Aceh as part of his province and consider himself as one of the Ottoman Governors (Terzi, MA, Ergün, A., Alacagöz, MA 2017: 49-50).

Sultan Al-Kahar's letter arrived in Istanbul brought by Hüseyin Efendi from the Sultanate of Aceh and accompanied by Lütü Bey, the Ottoman Turkish diplomat who had previously been sent by the Ottoman Turks and had settled in Aceh. Upon the arrival of Al-Kahar's letter in Istanbul in 1566, Sultan Sulaiman I was at that time in Szigetvar, then he died there in September 1566. After his ascension to the throne, Sultan Selim II, who was Sulaiman I's successor, received the Acehnese delegation and responded positively to the request. from the Sultan of Aceh Al-Kahar. He instructed the Beys in Egypt, Hijaz and Rhodos to facilitate the needs of the Aceh delegation, and was pleased to send a number of ships to Aceh waters. This is proven in the order of sultan Selim II or Nişan-ı Hümayun which contains Selim II's decision to appoint Kurtoğlu Hızır Reis as admiral of the navy who will depart for Aceh. The Navy consisted of 15 galleys, 2 large ships and other military ammunition (1967: 392). However, on the way to Aceh, a rebellion broke out in Yemen, this rebellion was led by Muttahar, an Imam from the Zaydi Shiites in Yemen (Baiquni, 2012: 56). So Sultan Selim II issued a new decree to first repel the rebellion in Yemen, and then continue his journey to Aceh.

After the rebellion in Yemen subsided, Sultan Selim II then mobilized military equipment and three thousand soldiers were sent to Aceh under the leadership of Sayyid Kamal Reis (Terzi, MA, Ergün, A., Alacagöz, MA 2017: 55). After the arrival of Ottoman Turkish troops and technical equipment, weapons warehouses and Dar as-Sinai or weapons manufacturing sites were established. This armory will later play an important role in the continuation of the Aceh Sultanate's anti-colonialism movement in the following period. For example, Amirul Hadi explained that in 1568 when Aceh made an expedition to Malacca, there were around 400 Ottoman Turkish troops who took part in the siege, in addition to 15,000 other Acehnese soldiers and 200 cannons (Hadi, A. 1992: 59). The influence of cooperation between Aceh and the Ottoman Turks played a very crucial role in the military development of the Sultanate of Aceh, especially in the anti-colonial movement against the Portuguese in Malacca, as well as against other colonial powers such as the Dutch and Great Britain who would begin to arrive at the beginning of the 17th century. .

CONCLUSION

In this article, the author has examined how Portuguese colonialism and domination in the Indian Ocean and the Malacca Strait sparked the anti-colonialism movement initiated by the Sultanate of Aceh Darussalam in the early 16th century. This movement then encouraged Aceh to make several approaches and contacts with Ottoman Turkey and received a positive response from Istanbul. This contact then resulted in relations between the Sultanate of Aceh Darussalam and the Ottoman Turks being established for the first time in the period 1530 to 1568. The two factors the author observed which became the basis for the realization of this relationship were; first, the status of the Ottoman Turks as protector and caliph of the entire Islamic world and guardian of the two holy cities of Mecca and Medina automatically places responsibility on the government and caliph in Istanbul to participate in helping other Muslim kingdoms and sultanates wherever they are (Peacock & Gallop, 2015). Second, the Ottoman Turks were attracted by economic opportunities, as well as to maintain trade stability in the Indian Ocean from interference by Portuguese ships. Bearing in mind, since 1517 after conquering the Mamluk dynasty and the transfer of power of the city of Cairo and the Hijaz and Hadramaut regions into the hands of the Ottoman Turks, Turkey has had a direct interest in protecting the Indian Ocean spice trade routes, because the security of Indian waters is the guarantee of smooth trade in the new cities. master it. Especially spices were owned by kingdoms in Southeast Asia which were the main producers.

Therefore, in this period we observe a lot of contact and diplomacy between the Ottoman Empire and Aceh Darussalam. Specifically in the period 1530 - 1568, as discussed above, the author found that there were several official contacts that included delegation visits, correspondence and military assistance between Aceh and the Ottoman Turks. This assistance materially had an impact on the number of Turkish troops who played a role in the various conquests of Aceh both on the mainland of Sumatra and in the waters of the Malacca Strait. Apart from that, non-materially, this assistance has also had an impact on changes in the human resources and army of the Sultanate of Aceh. Many cannon experts and warfare experts then transferred the latest values, knowledge and technology possessed by the Ottoman Turks and then applied them on many battlefields by the Aceh Darussalam troops. In fact, in subsequent periods, thanks to the contribution of Ottoman Turkish war experts, the Baitul Maqdis military school was also established. However, it is not included in the discussion in this article because the period is different. From this we can draw a common thread that both the Aceh Sultanate and the Ottoman Empire have played their maximum role in the anti-colonialism movement since the first Portuguese fleet arrived in Indian waters. Even though it was hindered by the rebellion in Yemen, it did not hinder military cooperation between the Ottoman Empire and Aceh Darussalam.

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